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..THE..

GREAT PYRAMID...

...AND NAPOLEON I.

A MASONIC STUDY,

CONTAINING A COMPLETE BIBLIOGRAPHY OF PYRAMID LITERATURE.

BY HARRY RIDGELY EVANS,

B. B. French Lodge, No. 15, F. A. A. M.; Lafayette Royal Arch Chapter, No. 5; Columbia Commandery, No. 2, Knights Templar, Washington, D. C.

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To FRANK H. THOMAS, ESQ.,

Eminent Commander of Columbia Commandery, No. 2, Knights Templar, Washington, D. C.,
and to the Officers and Fraters of Columbia Commandery,

THIS LITTLE PAMPHLET

IS RESPECTFULLY DEDICATED

BY THE AUTHOR.

THE GREAT PYRAMID AND NAPOLEON I.

A MASONIC STUDY.

BY HARRY RIDGELY EVANS,

B. B. French Lodge, No. 15, F. A. A. M.; Lafayette Royal Arch Chapter, No. 5; Columbia Commandery, No. 2, Knights Templar, Washington, D. C.

PART I—THE PYRAMID.

The Great Pyramid of Gizeh challenges the admiration of the world. For centuries it has lifted its towering head toward the blue Egyptian sky, and for centuries to come will undoubtedly do the same. As a noted writer has said, "it was hoary with antiquity when Abraham journeyed into the land of Egypt." It seems to have been built for all eternity, or until that great day, described in the Revelation of the Seer of Patmos, when the Angel of the Apocalypse shall declare in the name of Him that liveth forever, that time shall be no longer.

The origin of the giant pyramid is shrouded in mystery. Egyptologists have argued "round and about" the problem for a hundred years or more, and are divided on the subject, one school asserting that it was intended as a place of sepulture for an embalmed Pharaoh, and another school that it was built primarily for an astronomical observatory, being used in addition as a tomb. Many occult writers claim that the pyramids are temples and were built for purposes of worship. Fire among the adepts of the Inner Brotherhood (Occultists, Cabbalists and Rosicrucians) is the symbol of the Eternal Spirit—of God. It is mysterious and unexplainable, it signifies purity, it is glorious and light giving, and it mounts upward in *pyramidal* shape △. The architectural structure known as the pyramid, then, exactly symbolizes the mounting flame—the Deity, the Eternal Life Giving Principle of which humanity is but the shadow.

Like all of the ancient nations, the Egyptians began as animal worshipers and polytheists, the natural forces of the universe were deified, and the sun, under the name of "Ra"—the supreme solar god, figured conspicuously in their religious cult. They rose by gradual steps to the metaphysical conception of the divine Unity of Deity, but this knowledge was esoteric, and in possession of the priesthood.

Those who were initiated into the higher mysteries of the temples were made acquainted with the great truth. It is absolutely certain that, in the time of the 19th and 20th dynasties, at least, "every great local deity was worshiped as the 'one god' of his own city or province." Though the priesthood (the governing class) refused to abolish their pantheon in favor of one supreme God, yet, as I have stated above, they recognized esoterically the unity of the absolute reality that lies back of all phenomena or appearances. The animal worship, which appears to us very gross, on the surface, was, in the eyes of the priestly class, simply a species of symbolism, and not idolatry. However, the Egyptian religion in the time of the Romans, had degenerated into the grossest forms of barbarism, and had become an

abomination. "Ra," to the initiates of the higher mysteries, was but a symbol of the uncreated One, the Supreme Being, but the *hoi polloi*, doubtless held to the primitive conception that the sun was a god, the source of life and light. A most ingenious theory was advanced by James Nasmyth, the English engineer, a few years ago, concerning the sun-ray origin of the pyramids, which I give in full. He says (James Nasmyth, an Autobiography):

In pursuing a very favorite subject of inquiry, namely, *the origin of forms*, no portion of it appears to me to be invested with so deep an interest as that of the worship of the sun—one of the most primitive and sacred foundations of adorative religion—affecting, as it has done, architectural structures and numerous habits and customs which have come down to us from remote antiquity, and which owe their origin to its influence.

On many occasions, while beholding the sublime effects of the sun's rays streaming down on the earth through openings in the clouds near the horizon, I have been forcibly impressed with the analogy they appear to suggest as to the form of the pyramid, while the single vertical ray suggests that of the obelisk.

In following up this subject I was fortunate enough to find what appears to me a strong confirmation of my views, namely, that the pyramid, as such, *was a sacred form*. I met with many examples of this in the Egyptian collection at the Louvre, in Paris, especially in small pyramids, which were probably the objects of household worship. In one case I found a small pyramid, on the upper part of which appeared the disk of the sun, with pyramidal rays descending from it to figures in the Egyptian attitude of adoration. This consists in the hands held up before the eyes—an attitude expressive of the object adored. It is associated with the brightness of the sun, and it still survives in the *salaam*, which expresses profound reverence and respect among Eastern nations. It also survives in the disk of the sun, which has for ages been placed like a halo behind the heads of sacred and exalted personages, as may be seen in Eastern and early paintings, as well as in church windows at the present day.

This is also intimately connected with lighted lamps and candles, which latter may often be met with in Continental churches, as well as in English Ritualist churches at the present day. In Romish Continental churches they are stuck on to *pyramidal* stands, and placed before pictures and images of sacred personages. All such lighted lamps or candles are *survivals* of that most ancient form of worship—that of the sun.

The learned Jablonski (Panth., Aegypt, proleg.) says that the word Πυρη Pyre (part of the word Pyramid), still signifies the *sun* in the ancient Egyptian or Coptic language; and he finds the remainder of the word in "Mue," which in Coptic signifies "brightness" and "ray."

That the obelisk was intended to represent a sun ray, or beam, has been satisfactorily settled by Egyptologists. In the first century of the Christian era Pliny wrote: "Monarchs entered into a kind of rivalry in forming elongated blocks of this stone, known as *obelisks*, and consecrated them to the divinity of the *sun*. The blocks had this form given to them in resemblance to the rays of that luminary, which are so called in the Egyptian language." Jno. A. Weisse, M. D., an eminent Mason of New York, in his work, "The Obelisk and Freemasonry," remarks: "The Roman archæologist (Pliny) little dreamed that, nineteen centuries after he penned these lines, modern savants would decipher from hieroglyphics *Sati*, which is the name of an Egyptian goddess, and means *sun-beam*."

Obelisks were placed at the entrance of the Egyptian temples, and were used not only "as monuments to the gods and the dead, but for recording the deeds and reigns of Pharaohs; but, besides these devotional purposes, they had a practical object, and served as *gnomons* or *hands*, whose shadow was made to indicate the hours of the day."

The two brazen pillars, *Jachin* and *Boaz*, which stood at the portal of the famous temple of King Solomon, were but "an imitation of two obelisks at the entrance of Egyptian temples; so are the two towers on Gothic cathedrals and two steeples on churches." Every candidate for the degrees of symbolic, or blue Masonry, has to pass between the mystic pillars, *Jachin* and *Boaz;* which, as all Freemasons know, are situated at the west gate of the lodge. "Moses," says Ewald, in his "History of Israel," "when grown, was received into the Egyptian priesthood at Heliopolis (the temple of the sun), and that as priest he received the name Osarsiph, and was known by this to the Egyptians." He was learned in all the occult wisdom of the Egyptian priesthood, and unques-

tionably was initiated into the famous Mysteries, and raised to the most exalted degree of ancient Masonry. When he led the Israelites out of the land of Egypt, he communicated to the Jewish priests much of this esoteric lore, and many of the secrets and symbols were exhibited in the construction of the Tabernacle in the Wilderness, and afterward in the building of Solomon's Temple. They have survived in modern Freemasonry and other secret orders, either by direct descent, or by imitation.

The apex of the obelisk is *pyramidal* in shape, another indication of the sun origin of the giant structure of Gizeh. On the walls of the different mystery chambers in the splendid rock excavated temple, constructed by Pharaoh Seti I (*Osymandias*) and his son, Rameses II (*Sesostris*) will be found frescoes representing ancient initiations, in which the figures of the Kings are invested with triangular aprons, on the corners of which are depicted blazing suns.

In the center of these aprons are serpent aprons, painted in the most gorgeous colors. The explorer Belzoni, an eminent Freemason, says: "The Triangular Apron I consider as a royal order of the pyramid, to commemorate the occasion for its construction. The Triangular and Serpent apions are exclusively royal. The two aprons appear to have been worn together only on grand Masonic meetings of the hierarchy, whose lodge was in the sacred recesses of a royal tomb—a solemn type of that death, denounced on the human race by the willful transgression of the unborn pair."

The Rev. Joseph. A. Seiss, in his work, "A Miracle in Stone," treats elaborately of the Great Pyramid, its symbolizations and prophesies. He says:

It was a great achievement of our science, to ascertain that the earth is a revolving globe. But this sphericity is the mere clothing of a mathematical figure to which it is formed. As a revolving body, the earth has an *axis of rotation*, that is, it makes all its revolutions in one and the same unvarying direction, indicating a primary straight line through its center to its poles. Using this as a base line, which it is in fact, and drawing two equal lines from the surface at the poles to the highest point of surface at the equator, the result is one of the simplest compound figures in geometry—*a triangle*—just what we have in the outline figure of the Great Pyramid, and in each of its four faces.

Examining this figure more closely, still other remarkable properties appear. Viewed as a triangle, if we square its base line as squared in fact in the Great Pyramid, and add together the lengths of the four sides, we have the exact equal of a circle drawn with the vertical height for a radius. In other words, we have here the figure of the framework of the earth, and that figure possessed of the proportion which is known to mathematicians as the π proportion, thus presenting a practical solution of that puzzling problem which has cracked so many mediæval and modern brains, to-wit, the quadrature of the circle.

* * * * * *

We find [in the Great Pyramid] a perfect geometrical figure, so framed that the four sides of its base bear the same proportion to its vertical height as the circumference of a circle to its radius, that each of its base-lines measures the even ten millionth part of the semi axis of the earth, just as many times as there are days in the year, that its height multiplied by the ninth power of 10 (10^9) gives the mean distance between the earth and its great center of light, that its unit of length is the even five hundred millionth part of the polar diameter of the globe we inhabit, that its two diagonals of base measure in inches the precise number of years in the great precessional cycle, that its bulk of masonry is an even proportion of the weight of the earth itself, and that its setting and shaping are squared and oriented with microscopic accuracy.

The Great Pyramid does not conform in any particular to the true equi-lateral outline; neither in vertical section geometrically, in elevation or perspective. In elevation or section it is, of course, triangular, and in plan, square. The peculiar proportions between the plan and the elevation, differing from the true equi-angular form, excited the attention of critical examiners.

Among the first was Mr. John Taylor, one of the publishers of the *London Magazine*, who "enunciated a number of facts with regard to the mathematical features of the Great Pyramid, which once were ridiculed, but are now generally admitted as demonstrably true." His work appeared in 1859, in which he expressed the opinion and conviction that the real architects were not Egyptians, but men of quite another faith and branch of the human family, who by an impulse and commission from Heaven and by the special aid of the Most High, erected that

structure as a memorial and to serve as a witness of inspiration and of the truth and purposes of God. He claimed to find in the form, measures, etc., of the Pyramid, an intellectuality and knowledge of cosmical phenomena of Heaven and earth not possessed by any of the nations, nor even understood by them. Many examiners subsequently directed their attention to these theories, and Prof. Smyth, Astronomer Royal for Scotland, having investigated the subject, presented a paper to the Royal Society of Edinburgh, in 1864, wherein he showed by his calculations the test of the truth of Mr. Taylor's presentations and acquiescing in many of the details. I quote as follows:

> Is it not then a little strange that the first aspect which catches the eye of a scientific man, looking with science and power at the ancient Great Pyramid, is that its entire mass in its every separate particle, all goes to make up one grand and particular mathematical figure expressing the true value of π? If this was accident, it was a very rare accident, for none of the other thirty-seven known pyramids of Egypt contain it. But it was not accident in the Great Pyramid, for the minuter details of its interior, as shown, signally confirm the grand outlines of the exterior, and show again and again those peculiar proportions, both for line and area which emphatically make the Great Pyramid to be, as to shape a π-shaped and a π memorializing pyramid—the earliest demonstration known of the numerical value of that particular form of squaring the circle which men are still trying their hands and heads upon.

Prof. Smyth, at his own expense, visited the Pyramid, the better to satisfy himself and to clear up some uncertainties of the case. The result of his researches was published in 1867. Seiss says:

> From the publication of these very valuable books various discussions in learned societies and the public prints followed; new investigators entered upon the subject, and many converts to the new theory were made. A number of able papers appeared, confirming and enlarging what had previously been deduced, and fully supporting the scientifically grounded and growing belief that this venerable pillar has about it something more than a mere tomb for some rich and ambitious old Pharaoh, and something infinitely more than was ever in the power of the Egyptians to originate or even to understand. In other words, that it was designed and erected under the especial guidance and direction of God, and bears a somewhat similar relation to the physical universe which the Bible bears to the spiritual.

The true proportions of the Pyramid are as follows: Each side of its square base is 9,142 inches; its height to top, including the original casing, 5,820 inches.

To quote again from Seiss:

"The polar diameter of the earth, according to the best science, is 500,500,000 of our inches, within so small a limit of possible error as to make but little difference in so multitudinous a subdivision. The British Ordnance Survey gives the results of two methods of computation, one of which makes it 500,428,296, and the other 500,522,904 of our inches, the former being considered as having the preponderance in weight. The mean of the two would, therefore, be close about 500,500,000 of our inches, and this is what Beckett Dennison, in his Astronomy, gives as the result of the most reliable modern calculations.*

"Taking the even five hundred millionth part of this we would have 1.001 of our inches. Suppose, then, that we free this even division of the earth's polar diameter from all fractions, and call the five hundred millionth part of that axis *one inch*. We would thus have a low and convenient unit of length, about half a fine hair's breadth longer than our present inch. Twenty-five of these inches, that is, 25.025 of our inches, would then serve for a cubit or longer standard, evenly deduced, which multiplied by 10^7 would tell the exact distance from the center of the earth to either pole. It would be the ten millionth part of the semi-axis of the globe we inhabit. And, what is more, it would be the exact *sacred cubit*, which was given by God himself to His people of old. These standards appear to be the ones used in the Great Pyramid.

"The evidences are clear that *a cubit* of 25.025 of our inches, or one within a very slight fraction of that length, and *an inch* which is the five-hundred-millionth part of the polar

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* [Equatorial diam., 7.925.65 miles—41,847,432 feet—502,517,-312 inches. Polar diam., 7,899.17 miles—41,707,617 feet—500,-491,411 inches. Difference in diam., 26.48 miles—139,815 feet—2,025,901 inches. Mean diam., 7,916.17 miles—41,797,377 feet—501,568,531 inches. Circumference at equator, 24,899 miles. Surface of globe, 196,900, 278 square miles. Contents of globe, 260,000,000,000 cubic miles.]

diameter of the earth, were contemplated by the builders of the Pyramid.

"It is a noble and fitting thought that as the existence of an axis of rotation in the earth *makes* the days, the grand standard of length founded on that axis should *count* them. And so it is in the Great Pyramid.

"This nature-derived cubit is contained in each side of this edifice just as many times as there are days in a year. This simple fact is of itself an invincible demonstration that these builders had such a length in mind as their greatest and most sacred standard and enumerator of linear measure.

"As to the inch or the one-twenty-fifth of this measure, being an integer of the grand day counter, it, too, is indicated in the right place and in the right way. It is contained separately and independently in the entire perimeter of the Grand Pyramid's base, just one hundred times for each day of the year. As the low unit of count in measure, it is also the representative of a year in the reckoning of the passage floor-lines as charts of history, as also in the diagonals of the Pyramid's base taken as a measure of the precessional cycle. It is likewise specially exhibited in connection with the cubit in the singular boss of the suspended 'granite leaf' in the ante-room to the king's chamber. Besides, when multiplied by 10^{7+4} it serves to tell in round decimals the distance through space which the earth travels in each complete revolution on its axis, that is 100,000,000,000 inches.

Seiss, with other writers on the subject, claim for the Great Pyramid "a prophetic mission bearing upon a Messianic reappearance.

The prophets of the Old Testament seem to point to the Pyramid, particularly Isaiah, who says in Chapter XIX, 19, 20:

In that day there is an altar to Jehovah
In the midst of the land of Egypt;
Even a pillar at the border thereof to Jehovah,
And it shall be for a sign and witness to Jehovah of hosts
In the land of Egypt.

Who was the architect of this wonderful altar to Jehovah? Seiss says that sacred and profane history point to Melchizedek or Job.

Other pyramidalists assert that the great structure of Gizeh was erected to memorialize a tremendous cataclysm in the planetary system, which affected this globe, first with fire, and then with water as one of the sequelæ. All nations have the tradition of a flood and a golden age of humanity preceding it, and the myths of the primitive world, according to Ignatius Donnelly and Alfred Ross Parsons all point to some great convulsion of the solar system that brought about the partial destruction of humanity on this earth by fire and water. One writer, Mr. Frank H. Norton, in the "Illustrated American," April, 1894, contends "that the origin of the Pyramid is antediluvian, holding that the theory of its having been constructed by King Cheops (Shufu or Kufu, 4th dynasty) and in B. C. 2170 is based on an infirm foundation." He writes:

This theory depends, partly, on the astronomical fact that the star Draconis was the pole star at that time, and was visible through the angular passage in the Pyramid extending from the subterranean chamber. Partly, also, it is based on the existence of a cartouche (assumed to be that of King Cheops) inscribed in the interior of the Pyramid, and also in a rock tablet at Wady Magharah, a quarry whence the stones for its construction were taken. The cartouche is of the most archaic form known. It bears some resemblance to a fish. This cartouche contains the figures of a bird, a snake, a goat, an ewer or pitcher, and a disk with a point in the centre. The pitcher certainly suggests water—and the sign Aquarius—just as the goat does the sign Capricornus. And as the circle with the dot is the equivalent of the Egyptian "Ra"—the sun—it does not require a very violent stretch of the imagination to assume that the ideographs meant that, at some period, when the sun was in the sign Capricornus, an event of a watery character would happen. Taken in connection with the curious prediction of Berosus, the priest of Bel, in Alexandria, that when the planets coincided in Capricornus the world would be destroyed by water, the existence of this cartouche within the Pyramid is not without a certain value as coincident testimony.

There is no need, however, to draw on the imagination for suggestion in the case of these hieroglyphics, for we have in such an authority as M. Champollion the exact definition of the different forms employed in the cartouche; thus, the bird means "to guard, to preserve," and the pitcher and the goat stand for the letters N and B, and mean the God Neb or Noum, who was the Egyptian primordial deity, instead of King Cheops. But not only this. The disk, with the point in the middle

and the goat, taken together symbolically, also mean Noum, as the sun-god. The snake is a symbol which stands for the masculine nature of the god, as many of these deities expressed both sexes, or either of them at will. Finally, Noum was the "Nile god," and specially designated the heliacal rising of that river; he would consequently be the natural god to select as a symbol of a general flood.

But the evidence that the intent of the Great Pyramid was to note the fact of such a catastrophe occuring at certain periods, increases when we examine the "coffer" by the same light. This coffer stands in the "king's chamber," and is an oblong box, cut out of a solid block of granite, and ninety inches long, forty-one inches high, thirty-nine inches wide outside, the walls being six inches thick. Its capacity is four Anglo Saxon quarters or thirty-two bushels.

This coffer was long ago conceded not to be a sarcophagus. It has no lid, though there are grooves for a sliding lid; and a peculiar feature regarding it is that it is too large to have ever been carried into the place, where it is, through the entrance passage. The use of this receptacle for something has never yet been divined by any of the Pyramid students. The suggestion is here offered that it was designed to contain *water*, and thus signify the medium by which a future great earth destruction was to be accomplished. The coffer has been badly damaged by some means; and as it is known that it does not now stand in the same spot in the chamber that it did originally, and as there is evidence in the rock underlying the Pyramid that it has suffered from some terrible earth convulsion, this change of place is not remarkable. The temperature of the king's chamber never varies; and if the coffer had once contained water, and the lid had not been removed by some of the Arabs or other barbarians, who once broke into and ravaged the Pyramid, that water would have remained in the coffer for all time. Prof. James Simpson, of Edinburgh, began a paper on the "Geometry of the Coffer" as follows: "As a standard measure of volume and weight, the coffer has been successfully and beautifully connected with the earth-globe, through the medium of the mean specific gravity ratio of 5.7 water, thus showing how perfectly it fits into and completes the system of metrology wrought into the masonry of the Great Pyramid." Yet, curiously enough, neither he nor anyone else has ever yet suggested the possibility that the including of this ratio was one of the simple methods devised by the constructor of the coffer for directing the attention of posterity to this very element—water. The coffer is, geometrically, the key to the Pyramid, as the Pyramid is the key to the problem of the *when* of the grand catastrophe that must inevitably accompany, periodically, the precession of the equinoxes. If that *when* is, as Berosus asserted, "when the planets coincide in the sign Capricorn," then the year 1901 is certainly significant. Working on entirely different lines (the prophecies of Daniel), Mr. H. Grattan Gwinness, in his "Approaching End of the Age," under date 1879, gives 1919 as the farthest period possible for the great conclusion.

To all members of the Masonic fraternity the Great Pyramid is a structure of profound significance, as it establishes "the true principles of all that is plumb, level and square." Masonic lodges are planned after it, and it symbolizes some of the most important esoteric truths of the Order. The lesser lights of the Blue Lodge are arranged in triangular form about the altar, and in Royal Arch Masonry the triangle is the symbol of "I Am that I Am," and in the communication of the "Ineffable Name," a royal arch or pyramid is raised.

Mr. William R. Singleton, Grand Secretary of the Grand Lodge of the District of Columbia, wrote an interesting brochure on the Great Pyramid, some years ago, which was published in "The Voice of Masonry." He says:

In reading a book entitled "A Miracle in Stone," I have been forcibly impressed with the symbolisms of the work—the Great Pyramid—it describes, and shall endeavor to bring forward certain ideas which have occurred to me, recently, in my investigations of the symbols used in some of the higher degrees in Masonry, by which it is sought to convey to the mind those valuable principles in the morals and dogmas of the institution.

It is well known that the equilateral triangle has been, from the remotest antiquity, a symbol of Deity. Why it should have been selected has been a query with me, and I have long sought for a reason. Until recently I have been unable satisfactorily to answer that inquiry. I think I now can give a reason for it; whether satisfactory to *all*, I cannot say, but think it worth the explanation. And, as the pyramid, in section, shows a triangle, and some of those in Egypt may have been equilateral, there may be some reason, in connection with them, why the triangle became a sacred symbol; or why the triangular form was given to these monuments in stone.

The ancient sages were great observers of Nature; and all the mythologies of the world were derived from the first efforts of man to describe the phenomena of Nature, which being dressed in the highest language of poetry, with nomenclatures descriptive of the powers and attributes of natural objects, became, in aftertimes, simply personified and then objects of adoration and praise.

Among the objects of the material world, selected as symbols of the Deity, were the Lotus plant, the Mistletoe, and the Trifolium.

We are informed that the Lotus being considered self-

productive, was an emblem of Deity who was self-producing. The Mistletoe, with its three leaves including or surrounding the three berries, symbolized Deity, which was tri-personal; and so, also, the Trifolium with *its* three leaves starting from the same stem.

Le us, however, examine the Trifolium as it grows on the stalk, and what do we observe? The fire triangle, with its apex above and rays extending radially from the central point with the mid-ribs of the three leaves uniting there, thus indicating the trinity of persons in the Divine Unity.

I have examined, during this season, over a hundred specimens of clover, and find at least ten varieties of the triangle shown in the leaf markings; some, especially of the small, round leaf variety, show only a straight line; then others have the rays reaching across the leaf, like the emblazoned delta of Art. What now is the natural inference? That the delta, or equilateral triangle, thus displayed, had some connection, in the minds of the ancient mystagogues with the tri-personal Deity. *God is manifested in Nature and in Man; He is within us and without!*

The objects presented to our senses become subjective to us; and we see in Nature the manifestations of the God-head.

If man himself originated the "three in one," he saw the principle in natural objects. If he was inspired from God himself, then these manifestations were vouchsafed to him as a confirmation of the principle, and to strengthen him in his faith, and confirm this form of the revelation of a Deity.

The triangle being accepted as a symbol, then, to perpetuate it in *stone* became a natural consequence.

Not a few writers claim that the Great Pyramid was used as a place for initiating candidates into the mysteries of the Egyptian priesthood—those strange mysteries in which the great truths of the unity of God and the immortality of the soul were taught, afterwards imitated by the Greeks and Romans; the nearest resemblance in modern times being the rites of Freemasonry. A. B. Kingsford, in "The Perfect Way," says:

In every part of the world of antiquity exist memorials of the sacred mysteries and tokens of the ceremonials which accompanied initiation into them. The scene of these ceremonials was generally a subterranean labyrinth, natural or artificial, the object being to symbolize the several acts in the Drama of Regeneration as occurring in the interior and secret recesses of man's being. And all accounts agree in stating that the mysteries were variously celebrated in pyramids, pagodas and labyrinths, which were furnished with vaulted rooms, extensive wings, open and spacious galleries, and numerous secret caverns, passages, and vistas, terminating in mysterious *adyta*.

But of all existing memorials of these institutions, the most wonderful is that known as the Great Pyramid of Gizeh, the formative idea and purpose of which has for ages baffled inquirers. Outwardly, its form denotes the ascent of the soul, as a flame ever aspiring, from the material plane to union with the Divine, etc. Interiorly, the Pyramid is designed to illustrate, both in character and in duration, the various stages of the soul's history, from her first immergence in Matter to her final triumphant release and return to Spirit. In this view was constructed the complicated system of shafts, passages, and chambers described and drawn by Prof. Piazzi Smyth. Of the two shafts, one, whereby the light from without enters the edifice, points directly to the Pole Star at its lower culmination 2500 B. C., the date given as that of the erection of the Pyramid.

The Committee on Antiquities of the Council of Deliberation, A. A. S. R., State of Massachusetts, made an interesting report (June 7, 1874) on the Great Pyramid of Gizeh, and the ritual of Blue Masonry, contending that John Taylor and Prof. Piazzi Smyth are deluded in their endeavor to show that the Great Pyramid was planned "under supernatural guidance, and that its proportions, because given by divine inspiration, reveal a high mathematical science that is far in advance of the attainments of the present day." The committee added:

We have thought, however, that some of the facts adduced by them, illustrated by other facts which they do not mention, may be of service iu throwing light upon the history of the Masonic Craft. * * *

In the Book of Job occurs the following remarkable passage, which seems to bear on the subject of the Great Pyramid:

"Where wast thou when I founded the earth?
Declare, if thou knowest the understanding of it,
Who regulated the measures thereof, that thou
shouldest know?
Or who stretched the line upon it?
Upon what were its foundations made to sink?
Or who set up its coping stone,
When the morning stars sang together,
And all the sons of the Elohim shouted for joy?"

It was the Great Pyramid, not the earth, that had its foundations sunken in sockets, that had the line stretched upon it, and that was finished, with great rejoicings, when the cap stone was placed upon its summit. Job himself knew his description to be inaccurate, if applied to the earth directly; for he says, in a reply to Bildad the Shuhite,—

"The under world is naked before God;
And that which hath ceased to exist is without covering.
God stretcheth out the north over the void,
And hangeth the earth upon nothing."

The Great Pyramid was a reproduction, or representation, of the Earth, under the law of a scientific analogy: its axis represented the axis of the Earth, and the edge of its base was a corellative function of the Earth's circumference. Finding that we can count the greatest of the Shemitic poets, and also the illustrious Aryan philosopher, "our worthy brother Pythagoras," not to speak of other brethern equally meritorious, as having known "the Blazing Star," and "the Coping-stone," we feel not at all ashamed of our ancient-colleagues.

We conclude with the following observations. There were three chambers in the Great Pyramid, all of them approached by narrow passage-ways much too low (with the single exception of the great gallery) for a man to go through them otherwise than on his hands and knees, and similar to the one of which we have already made mention. The entrance-passage commences, as we have said, on the northern surface of the Pyramid. It descends at an angle of 1 in 2, towards the subterranean chamber, for 63 feet, and there divides into two; one passage continuing in the same straight line, as we have already stated, and the other branching oft upwards, ascending at an angle of about 1 in 2, for 125 feet, where a horizontal passage, running for 110 feet, and terminating in the middle chamber, meets with it. The great gallery, 28 feet high, leading to the upper chamber, begins where the horizontal passage goes off, and ascends at the same angle of 1 in 2, for 150 feet. The middle chamber is 17 feet long, 16 wide, and 20 high. The upper chamber is 34 feet long, 17 wide, and 19 high. The known hollow parts of the Pyramid are, taken together, less than one sixteen-hundredth of the whole structure: all the rest is supposed to be solid masonry. In the upper chamber there is a porphyry coffer, standing due north and south, 7 feet and six inches long on the outside, and 3 feet 3 inches broad. Of this "trough," or "troy," or "bath," or "chaldron," Prof. Smith says:

"The British farmer measures the wheat which the bounty of Providence has afforded him; but in what terms does he measure it? *In quarters.* Quarters of what? He (the farmer) does not know; for there is no capacity measure, now on the statute book, above the quarter. Whereupon Mr. Taylor adds, '*Four of these quarters make up, in a practical sense, the full contents of the porphyry coffer of the Great Pyramid.*'"

The position of the three chambers, in respect to each other, is worthy of being noted. If we multiply the mystical number 3 by the mystical number 7, we obtain the mystical number 21; and, if we take 21 cubits as a unit of measure, we find that the subterranean chamber is 3 of those units beneath the Pyramid's base; that the middle chamber is 5 of those units above the subterranean chamber; and that the upper chamber, containing the stone coffer, is 7 of those units above the subterranean chamber. In mystical architecture, at the present day, access is had to the three chambers by 3, 5, and 7, just as in old Egypt. The series 3, 5, and 7, is never unknown to such persons as have seen the acacia.

The small size of the interior chamber of the Great Pyramid, and the straitened proportions of the passage-ways that lead to them, render them not at all appropriate to any known form of religious worship, except the one which is peculiar to Blue Masonry; admitting, for the sake of the argument, that the ritual of Blue Masonry is the ritual of a positive and specific religion. The outside of the Pyramid presented four smooth, triangular, slanting surfaces of polished marble; and neither the outside nor the inside of the structure furnished any one requisite for the ostentatious ceremonial of the ancient Egyptian worship. To the ritual of Blue Masonry, in its European form, the structure of the three chambers of the Great Pyramid, and of the passage-ways that lead to them, however, is perfectly adapted. They who know the Masonic rituals in use on the Continent of Europe, know also the mystical capacity of the great unit and standard of dry and liquid measure that is found in the upper chamber of the Great Pyramid: they know precisely *what* the porphyry coffer is competent to contain. The initiate, who reflects for a single moment, will see why it is that our lips are here closed.

PART II—NAPOLEON.

And now we come to Napoleon. According to the Chevalier X——, and other occultists of Paris, the Great Pyramid has played an important part in modern history. It has furnished the key to profound mysteries in religion to none other than Napoleon I. The close of the 18th century saw the old Feudal ideas of Europe shattered to pieces. Kings trembled upon their tottering thrones, and religion was mocked at by scoffers and infidels. The Revolution, welcomed by all liberal minds in Europe at its inception, as ushering in the brotherhood of man—liberty, equality, and fraternity, ended in the terrible massacres of the Reign of Terror, the dethroning of religion, and the elevation, in its stead, of the Goddess of Reason—a bedizened Phryne seated upon a trumpery dias, before whom the mob danced and sang the Carmagnole. And then came Napoleon—the Man of Destiny—who turned his cannon upon the

sections, saved France, and brought order out of chaos. He went to Egypt, fought the battle of the Pyramids, conquered the country, returned home and made himself First Consul. His first care was to restore religion. Said the Chevalier X—— to the writer of this paper: "Napoleon in Egypt learned the secret of the Pyramid. *He satisfied himself of the great fundamental truths of religion—God, Freedom and Immortality*—and returned to France to fulfil his destiny. Later in his career he departed from his early ideals, was eaten up by ambition, and fell miserably. But even in his most despotic days, and in his most despotic acts, he disseminated the gospel of Democracy throughout the Old World. When he was crushed at last, and the Kings met again to greedily divide up Europe, they found the people too strong for them. The seeds sown by Napoleon, as the demi god of the French Revolution, had taken deep root in the hearts and minds of the masses and the Feudal rulers were *obliged* to grant charters to their subjects."

When the hero of Lodi, after his splendid campaign in Italy, suggested Egypt, to the Directory, as the scene of future conflict and glory for the French arms, the legislative figureheads of France were not slow in taking the hint. They felt themselves insecure in their imitation curule chairs as long as the idol of the people and the army remained inactive at home. The excuse for the expedition was this: To strike a blow at the English in the East, and cut them off from communication with India. It was an extravagant idea altogether, this sending a French army into the Orient, to die by the sword and the plague amid the burning sands of the desert.

But the Directory wanted to get rid of Napoleon—they feared the future Cæsar; and consented to his plans. What splendid dreams of conquest and glory moved the ambitious soul of Bonaparte at this time? Who could fathom the burning and mysterous thoughts of that mighty soul? Did this lion heart aim at the conquering of the world? Who can tell?

Napoleon's efforts to conciliate the natives were theatrical in the extreme. His knowledge of men was profound, it is true, but he utterly failed to comprehend the Moslem mind and character—that grave, drowsy Oriental soul, so deeply indifferent to Western ideas and progress. When Cairo fell into the hands of the French, one of Napoleon's first efforts was to call an assemblage of Arab chieftains and form them into a Divan, or Senatorial body, to assist in governing Egypt, under the guiding hand of France. Then he issued the following remarkable proclamation, which was translated into Arabic:

"We (the French army) also are true Musselmans. Is it not we who have destroyed the Knights of Malta, because these madmen believed that it was God's will that they should make war on Musselmans? Thrice happy those who shall be with us. They shall prosper in their fortune and in their rank. Happy those who shall be neutral; they will have time to know us, and they will range themselves on our side. But woe to those who shall take up arms in favor of the Mamelukes and fight against us. There shall be no hope for them; they shall all perish." (July 2d, 1798.)

The soldiers only laughed at this bulletin and the Arabs received it with disdain. General Menou embraced Mahometanism, but his example, says Lanfrey, the French historian, "only excited ridicule, and he found very few imitators; for if the soldiers had no religious convictions, they had a proud feeling of their moral superiority. This obstacle made Bonaparte regret that he had not lived in ancient times when conquerors had no such scruples, and, speaking of Alexander the Great, he said he envied him his power of proclaiming himself the son of Jupiter Ammon, which had been worth more to him in his subjugation of Egypt than twenty battles gained. He adopted the sententious and imaginative language of the East, and never spoke to the Sheiks or Muftis without quoting on every occasion verses of the Koran, and continually boasted to them of having 'destroyed the Pope and overthrown the Cross.' He tried hard to strike the fatalist imagination by sserting that human efforts could not prevail against him, and by attribut-

ing to himself a kind of Divine commission to complete the work of Mahomet."

Napoleon's invasion of Syria was the sequel of one of those vast dreams of conquest in which he was wont to indulge. I quote again from Lanfrey: "At one time he studied the map of the deserts which separated Syria from Persia, fought over again the campaigns of Alexander, and wrote to Tippoo-Saib that he was preparing 'to deliver him from the iron yoke of England.' At another time, he pictured himself as raising an insurrection of the Druses and Greek Christians against the Turks, and marching with this immense army upon Constantinople, and then, to use his own expression, 'taking Europe in the *rear*,' and overthrowing the Austrian monarchy on his way, and finally making the most marvelous triumphal entry into France recorded in the history of man."

One of Napoleon's most romantic adventures at this period was his visit to the Greek monastery on Mt. Sinai, where he inscribed his name under that of Mahomet, in the register kept by the monks.

History tells us that the soldiers who went on the Egyptian expedition had their hopes buoyed up with promises of wealth and rare treasures to be obtained in the new Golconda. In this respect they were like the swarthy followers of Cortez and Pizarro. Where were these great treasures to be found? In despoiling the poor fellaheen? Hardly so. For we know that it was the intention of Napoleon to propitiate the natives in every manner possible, and to win them over to French interests. Where then were to be found these fabled treasures? Perchance deep down in the bowels of the pyramids—hidden there by the olden Pharaohs centuries ago. This belief antedated the time of Napoleon. Caliph Al Mamoun, Moslem Conqueror of Egypt, and son of that Haroun Al Raschid who figures so frequently in the "Arabian Knights," entertained the idea of precious treasures stowed away in the Great Pyramid, and ordered his army to quarry out an opening into the monument; but nothing rewarded the Arab workmen for their gigantic task save a solitary stone chest, hidden away in the King's Chamber—an open, lidless, despoiled sarcophagus. The soldiers were incensed, but Al Mamoun quieted their anger by the perpetration of a pious fraud. He directed the malcontents to delve at a certain spot, indicated by him, and they soon came upon a "sum of gold, exactly equal to the wages claimed for their work, which gold he had himself secretly deposited at the place."

Napoleon took with him, as is well known, a number of learned and brilliant savants, whose knowledge of Egyptian antiquities, hieroglyphics, and the like was profound. These archæologists went for the ostensible purpose of studying the monuments and relics of the land, in order to report upon the same for the benefit of science, and bring back with them a magnificent collection of curios for the museums of France. Their presence with the army, though a matter of ridicule among the soldiers, seemed to give color to the firm-rooted belief that treasure-hunting was the aim and ambition of the Little Corporal. When a square was formed by a regiment to resist the onslaughts of the fanatical Mameluke cavalry, the order was usually, "Savants and asses in the centre." The savants, as the reader will recall to mind, rode donkeys, like the regulation Egyptian tourists of to-day. The reader will find much curious and interesting data concerning the rumors current during the French occupation of Egypt as to Napoleon's acquisition of immense secret treasures discovered somewhere in the pyramids, in the gossipy memoirs of Madame Junot, wife of the General-in-Chief's favorite officer.

History tells us that Napoleon departed hurriedly for Europe, after learning from some old newspapers sent him by his enemy, Sir Sidney Smith, that the French arms on the Continent were suffering reverses, and that the Directory was rotten to the core with its own imbecility. The time had come for the overthrow of this body. Junot, who loved Napoleon as his God, was heart broken when his General deserted him. He applied to Kléber, the second in command, for leave to follow Bonaparte. It was

granted, and the gallant soldier prepared to set out for France in the wake of his beloved leader. The story went like wildfire through the army that Junot would carry with him an immense treasure—the treasure of the pyramids, which Napoleon in his haste was unable to take with him, and in consequence of the fact had left his factotum to transport, as part of his baggage. Says the Duchesse d'Abrantes:

A report was circulated in the army that Junot was carrying away the treasures found in the pyramids by the General-in-Chief. The matter was carried so far that several subalterns and soldiers proceeded to the shore, and some of them went on board of the merchantman which was to sail with Junot the same evening. They rummaged about, but found nothing; at length they came to a prodigious chest, which ten men could not move, between decks. "Here is the treasure," cried the soldiers. "Here is our pay that has been kept from us above a year; where is the key?" Junot's valet, an honest German, shouted to them in vain, with all his might, that the chest did not belong to his *Cheneral*. They would not listen to him. Unluckily Junot, who was not to embark till evening, was not then on board. The mutineers seized a hatchet and began to cut away at the chest, which they would soon have broken up had not the ship's carpenter come running quite out of breath. "What the devil are you at?" cried he," mad fellows that you are; stop; don't destroy my chest—here is the key." He opened it immediately, and lo—the tools of the master carpenter of the ship.

The odious calumny, the stupid invention, relative to the treasures of the Pharaohs, had meanwhile found believers elsewhere, as well as in the army. The English, for example, had been simple enough to give credit to this story. A ship was even cruising off Alexandria; and the merchantman in which Junot had sailed was obliged to bring-to at the first summons of the Theseus, man-of-war, Captain Steele, while Junot and his aid-de-camp, Captain Lallemand, had not the power to make the least resistance, how well disposed soever they might have been to do so. "We were waiting for you," said Captain Steele to Junot and his companions

Some occult writers assert that Napoleon Bonaparte was the reincarnated soul of Rameses II, the great warrior-king of Egypt, called Sesostris by the Greeks. In the splendid museum of Turin, Italy, among the ancient Egyptian relics, is a statue of Rameses, the face of which strongly resembles Napoleon's, especially when seen in profile. George Ebers, the learned Egyptologist and novelist, calls attention to this strange likeness in his novel "Uarda," and asserts that the French Emperor noted the fact himself. The soul of the mighty Rameses, king of kings, inhabited several bodies during its earthly pilgrimage, say the occultists, before reaching Napoleon, notably among them being the Gothic hero, Charlemagne. It is an interesting fact to note, that Napoleon frequently remarked to his friends that he was all but certain of his identity with the great Charlemagne—that Charlemagne of whom Victor Hugo writes: "Civilization personifies him, and every thousand years assumes a giant form to traverse some profound abyss—civil wars, barbarism, revolutions; which calls himself at one time Cæsar, then Charlemagne, and at another time Napoleon.

"In 1804, when Bonaparte became known as Napoleon, he visited Aix-la-Chapelle, the birthplace of Charlemagne. Josephine, who accompanied him, had the caprice to seat herself upon the throne of Charlemagne (one of the relics to be seen in the old abbey); but Napoleon, out of respect for the great Emperor, took off his hat, and remained for some time standing, and in silence. The following fact is somewhat remarkable, and struck me forcibly: In 814 Charlemagne died; a thousand years afterwards, most probably about the same hour, Napoleon fell—1814."

Was Napoleon a Freemason? is a question often asked by members of the craft. He was not, but he extended his support to the fraternity, when other potentates of Europe did their best to suppress the order. Napoleon thought so well of Masonry that he used his influence to have his brother Joseph made Grand Master of the order in France, and his Arch Chancellor, Cambaceres, the Deputy Grand Master. Many of his most trusted and bravest officers were Freemasons, notably among them being Marshals Macdonald, Ney and Kellerman.

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